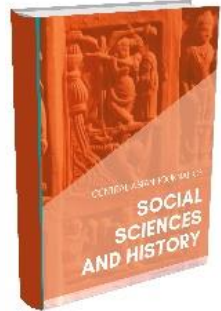




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Campaign Language and voting pattern in Nigeria, 2015-2019

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ABSTRACT

In recent times, the use of political campaign has become increasingly in Nigeria. Campaign of several candidates has filled the media, which seems to be a clear distinction from election campaigns in the past, in which the focus was mainly on political rallies and speech. This lead me to seek understand the effectiveness of political campaigns in shaping the voting pattern in Nigerian voter. I examined political campaigns of both People Democratic Party and All Progressive Congress. Language is as old as mankind and is a tool employed by man to communicate and interact effectively within and outside his political system. Consequently, language is also the instruments used by politicians to canvass support during electioneering campaign by using vocabularies to inform, persuade and to entertain the minds of the masses on topical issues. Again, words are the “currency” of power in elections, in a bid to erode the ground upon which their opponents could be standing, politicians in Nigeria more often than not, employs unwashed and vulgar languages. This study adopted descriptive research elections. The game theory which views politics as a game of word was adopted as a theoretical framework for the analysis. Our finding in this study is that the use of “language” incites zero sum politics in Nigeria with a multiplier centrifugal effect on the electorate. The paper will therefore recommend that politicians should use modest and plain language in canvassing for votes from electorate.

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INTRODUCTION

From political, social, and environmental point of view, language has been considered as a strong vehicle and instrumentality of fellowship, fraternisation and effective communication. This is because communication as a multifaceted phenomenon remains vibrant in the sustenance of human existence, relationships and interactions. (Aduradola, Remi ; Ojukwu, Chris (2013). Language of Political Campaigns and Politics in Nigeria. Canadian Social Science, 9(3), pp104-116) the major conveyor and denominator of culture, ideology, norms and customs among nations at all times. It is against this background that language is considered as a social phenomenon in Igbo society of South Eastern Nigeria and as such it is closely tied up with the social structure and value systems of the people.” (Anyanwu, (2018). Critical Reflection on Values in Nigerian Literature: Pathways for Igbo Society. Accordingly, the necessity to learn a language does not only lie in reaching out to others but also to maintain a variety of the social bond, a shared sense of values and communal awareness, thereby making it a system; a set of elements, each of which has a capacity of contributing to the workings of the whole. (Danladi, (2013). Language policy: Nigeria and the role of English language in the 21st century it is consequent upon this that the federal government of Nigeria appreciates the significance of language as a means of promoting social interaction and national cohesion; and cultural preservation. (NPE (2004). *National Policy on Education (4th Ed)*. FGN: Nigerian Educational Research and Development Council (NERDC)) Globally, “millions of people speak more than one language” in any given community. (Mazarri & Derraz, (2015). Language and culture. International Journal of Humanities and Cultural Studies, 2(2), pp350–359) Nigeria for instance has an estimate of hundreds of ethnic groups who speak different languages. It is argued that the number of languages spoken in Nigeria is still not clear (Ayeomoni, (2012). The Languages in Nigerian Socio-Political Domains: Features and Functions. *English Language Teaching*, 5(10), pp12-19. doi:10.5539/elt.v5n10p12. Wappa, (2020). An investigation into the attitudes and practices of Nigerian students towards the use of English language and their native languages in a culturally diverse society. Education, Language and Sociology Research, 1(1), pp6–19. Retrieved form <http://dx.doi.org/10.22158/elsr.v1n1p6>).

Nigeria is blessed with natural resources and a rich linguistic the heritage but battered by the politics that informs its system of leadership. The Nigerian multi-lingual situation can be inferred to have heightened the nature of the Nigerian politics. The worth of a people’s language can be said to be one of the reasons Nigeria cannot adopt one of the indigenous languages as a national language with real national functions. Language naturally signifies identity, culture and uniqueness. By implication, giving up one’s ethnic language in replacement by another does not only breed political fear of domination but also the fear of loss of ethnic cultural values.

Nigerians have been severally confused by Politicians and Pastors, Imams, Chief Priests, and others through language manipulation, miscommunication and misinformation. The phenomenon has led to destruction of life and properties through unwarranted civil protest and unrest.

PROBLEMATISATION

Basically, it is observed that language usage in Nigeria religious and socio-political publicity is not usually meant to effectively communicate but to cheat. Accordingly, the primary aim is to turn around the mind and intention of the people from making the right choice. This is a recurring decimal during the Electioneering processes in Nigeria since independence in 1960.

The attainment of a sustainable democratic political system in Nigeria has not been “a tea party” as the country “has been struggling without success to return to a [real] democratic form of government; as political parties, presidential candidates, economic reform programmes, and top military officers have come and gone (in different forms) ...without end” and the desired visible development is not

forthcoming. (Diamond, Kirk-Greene, & Oyediran, (Eds.). (1997). *Transition without end: Nigerian politics and civil society under Babangida*. Boulder, CO: Lynne Rienner) So, the effect of language usage in the practice of political activities in Africa is not entirely different from political processes in other climes of the world. Subsequently, the key components of politics include power acquisition, ideological issues, resource control and distribution, conflict management and resolution, and governance affairs. (Thomson, A. (2016). *An introduction to African politics*. Routledge).

Nigeria has advanced so well politically that communication becomes inevitable, and when communication is discussed, language in all its ramifications, assume prominence. Thus, Nigerian politics is as complex as its complicated linguistic situation to the extent that; events in Nigeria since 1983, such as the *Nation and Destiny!* broadcast of the FRCN Kaduna; the acrimonious and chauvinistic campaigns associated with the 1983 elections; the incessant disputes over the question of Federal Character; and the debacle over Nigeria's affiliation to the Organisation of Islamic Countries, tend to suggest that the unity of the country [though] cannot be taken for granted [is at risk]. (Mustapha, (2007). The national question and radical politics in Nigeria. *Review of African Political Economy*, 13(37), pp81–96, <https://doi.org/10.1080/03056248608703701>).

The above statement pictured a correlation between language and power which determines the relationships that exist among Nigerians and the international communities at large. Specifically, Nigerians have been severally confused by Politicians and Pastors, Imams, Chief Priests, and among others through language manipulation, miscommunication and misinformation. The phenomenon has led to destruction of life and properties through unwarranted civil protest and unrest. Therefore, this paper will answer the following questions.

- i. What is the concept of language and its implication in Nigeria?
- ii. How do Nigeria politicians determine the usage of language? and
- iii. What is the significance of language in national and international relations?

CONCEPTUAL FRAMEWORK

The Concept of Language and its Implication in Nigeria

There are many languages in Nigeria both indigenous and foreign that exist side by side. These languages are assigned different roles or functions depending on the domains and occasions. Therefore, language usage situation in Nigeria is different from what obtains in other bilingual and monolingual countries like Canada where there are two languages: French and English, and Japan where a single language is used for all activities. (Ayeomoni, (2012). The Languages in Nigerian Socio- Political Domains: Features and Functions. *English Language Teaching*, 5(10), pp12-19. [doi:10.5539/elt.v5n10p12](https://doi.org/10.5539/elt.v5n10p12)).

Language is described as a human system of communication or a type of patterned human behaviour which enables all people in a given culture or speech community to communicate and interact.” (Omachonu, G. S. (2008). Empowering indigenous languages and indigenizing information communication technology for ethical revolution and national development. *Anyigba Journal of Arts and Humanities*, 5: pp34–50) It can be inferred that language is the vehicle through which human beings share their experiences. Language cannot be detached from human behaviour. (Watzlawick, P., Bavelas, J. B. & Jackson, D. D. (2011). *Pragmatics of human communication: A study of interactional patterns, pathologies and paradoxes*. WW Norton & Company. Bickerton (2017). *Language and human behavior*. University of Washington Press) It is characterised with human communication structure, a defined behaviour, and facilitation of cultural interaction in any geographical setting. Moreover, it plays a critical role in the education of perception and attitudinal formation of an

individual or group of people towards theirs and other. (Samovar, L. A. & Porter, R. E. (2001). *Communication between cultures*. Stamford- USA: Wadsworth Print. Mazarri, A. & Derraz, N. (2015). Language and culture. *International Journal of Humanities and Cultural Studies*, 2(2), pp350–359) Naturally, communities tend to come together by virtue of their common natures but politics, values, cultures and linguistic differences, etc. have the potential to occasion misunderstanding. This is the reason why conflict in national and international relations is the direct result of the pursuit of incompatible goals, through incompatible means and clash of interest among the concerned nation(s). (Mohammed, H. (2006). Basic concepts & theories of peace studies and conflict resolution, In H. Mohammed (ed), *Concepts & issues in peace studies & conflict resolution: A book of readings*. Kano: General Studies Unit, Bayero University, pp150–161) For example, English has occupied the peak position in our national linguistic hierarchy right from the time of colonialism till date and its dominance among other languages has shifted from being “a matter of pragmatic necessity” to being a “political necessity for Nigerian unity.” (Akoh, W. J. (2018). Importance and national development in Nigeria. *International Language Review*, 34(2), pp345–430).

Every human community has a language at least with which they communicate to co-operate. A people's language can be so defining that you can tell one group apart from another by merely observing their languages. It is against this background that “UK and US are countries divided by a common language.” (Samovar, L. A., Porter, R. E., Mcdaniel, E. R., & Roy, C. S. (2001). *Communication between cultures* (ed.). Stamford, Connecticut: Wadsworth/Thomson Learning) This points to the fact that language can be similar but not same due to differences in the socio-political backgrounds. This is true of Nigeria. The Igbos are Easterners who can further be distinguished according to the varieties of Igbo language and its dialects. It is also the same experience with the Hausas and the Yorubas. Nevertheless, there is always a standard form of these languages that is used to determine the political categorisation of Nigerians. For instance, we have the Northerners who are politically assumed to speak Hausa language; the Easterners speaking Igbo language and the Westerners as speakers of Yoruba language. By virtue of these categorisations, a Fulani man who does neither speaks Hausa nor its dialects could still be referred to as an Hausa speaker by his counterpart in the West simply because he stays in the North.

Though no research has been able to state the exact number of languages spoken in Nigeria, languages are put at 150, 400, 396, 394, 520, and 550 respectively. (Omachonu, G. S. (2008). Empowering indigenous languages and indigenizing information communication technology for ethical revolution and national development. *Anyigba Journal of Arts and Humanities*, 5: pp34–50 Ohia I. N. (1998). *Language Attitudes and Minority Status: A case study of River State of Nigeria*. Ibadan: Sam

The language of political debate is often a mixture of archaism and contemporary language. It combines a number of various features such as religion, law, the media and advertisement. Language of politics entails jargons, technical terms of idiom of special group for special activities.

Bookman Educational and Communication, Publishers. Aziza, R. (2019). *Pidgin & Indigenous Languages of the Warri of Delta State: Four Decades in the Study of Nigerian Languages and Linguistics*. A Nigerian Festschrift Series for Kay Williamson (1), pp131–139)

As already established, some of them are major languages while a whole lot of others are simply known as minor languages. The major languages are Hausa, Igbo and Yoruba. These three languages can be used for official purposes along the English in their dominant speaking regions in Nigeria. In line with this assertion, it is maintained that:

An official language is described as a language used by the government for the conduct of business in the civil service, law, commerce and education and in all other official functions e.g. English, Yoruba, Hausa and Igbo in some cases could be regarded as official languages, as in the case of their use in their respective States Houses of Assembly. (Akindele F. & Adegbite W. (1999). *The Sociology and Politics of English in Nigeria*. Ile-Ife: University Press Limited)

In another development, minor languages are, of course, those that do not have the socio-political status for official duties. The implication of this language classification in the administration of the country is that a conservative sum of 357 native languages and ethnic groups are politically regarded as “minor” and “the minorities.” The politico-linguistic effect of this choice is that minor languages from where the speakers derived their names *minority groups* in the Nigerian political scheme of things connote a political inequality in the country. This is inferably correct because the socio-political influence of a people which speaks a particular language determines the domination of that language over other languages. Power can be said to drive language.

In Nigerian political discourse, it is common to see or hear more of words like, inequality, marginalisation, policy, corruption, political correctness, investigation, dictatorship, checks and balances, justice, manifestoes, parliament, opposition party, grassroots, etc. Language is a powerful instrument which politicians use to play the game of politics. As a result of that, new words and phrases are formed almost on daily bases. In some cases, these words are formed and adopted to express certain phenomenal peculiarities of the political environment. Peculiar expressions like: Cabals, Penkelemes, Sit Down Look, Hijackers, Hyenas, Banana

Peels, Ghana Must Go, Boko Haram, Cattle Rustlers, Chibok Girls, Scavengers,

Caucus Meeting, Imposition, Unanimous Endorsement, Unopposed, Stakeholder’s Forum, Our Leader(s) etc. are common in the Nigerian political milieu.

METHODOLOGY

The work is qualitative, and data were obtained from secondary sources which include newspapers’ interview and viewpoints, peer-reviewed articles in academic journals, textbooks and classic works, and internet materials. This is made possible following the “growing ethic of the scientific value of data sharing, and related to remarkable advances in electronic infrastructure for archiving and sharing of such data [and]...a drive towards promoting and facilitating the reuse and secondary analysis of qualitative data.” (Irwin, S. (2013). *Qualitative secondary data analysis: Ethics, epistemology and context. Progress in development studies*, 13(4), pp295–306) Thus, the materials adopted and adapted validated the study’s claims on how language is manipulated during electioneering campaigns to score political goals and sustain relationships at both local and international level in Nigeria. This methodology helps “to develop new social scientific and methodological understandings” for the subject matter.

Secondly, we observed the political space especially during electioneering campaign. We observed the pattern of voting and the behaviour of member of ethnic groups living outside their ethnic home, especially during the 2011 and 2015 general elections. Extensive media monitoring was done over a period of five years (2010-2015) to obtain data about provocative media campaigns by parties and politicians. We observed the dimension of these hate speeches to determine whether they have party, ethnic or religious affiliations. Thirdly, secondary documents sourced through research journals, book, INEC and Human Right Watch (HRW) documents, newspapers/ magazines and social media links also supplemented the survey and observation. The qualitative descriptive method of analysis was used.

A REDEFINITION OF POLITICAL LANGUAGE IN NIGERIA

Africa may be a unique stage on which political transactions are carried out, but the actual processes themselves have more... similarities to, than differences from, those on other continents. Note, for example, how ideology (the Soviet Union, for instance), issues of ethnicity and class (Belgium and Britain, respectively), military *coups d'état* (Portugal), state collapse (Yugoslavia), newly formed democracies (Spain) and one-party states (East Germany) have all been features within European politics during the same post-colonial period under scrutiny (Thomson, 2016). (Thomson, A. (2016). *An introduction to African politics*. Routledge)

Rhetoric

English Oxford Dictionary defines rhetoric as a language coined to have a persuasive or impressive effect, but which is often regarded as lacking in sincerity or meaningful content. It can also be said to refer to the art of effective and persuasive speech which involves translating thought into language and getting the message across to the target audience.

With specific reference to the Nigerian politics, rhetoric also refers to a speech that sounds fine and important but is usually insincere and empty. This is what the depicts politicians' speeches today in Nigeria. They have been largely non-committal, so full of appeal to prejudice, snobbery, greed, fear, insincerity and also lacking substance that most of the time people react to them with levity due to lack of substance.

Selection

This is a situation where a politician carefully selects his language and words in line with his foreknowledge of the subject matter under consideration. The subject matter could be religious, economic, cultural, academic etc. and appeals to his audience based on the traditional or ritual knowledge of such. This is to assert that "we depend on a store of knowledge, acquired in the past or being acquired through research...[and] larger information." (Birk, P. N. & Birk, B. G. (1999). *Selection, slanting, and changed language*. Routledge) It expresses the influence of language in this regards thus: "the spirit...in any society, it must be noted, are deep rooted in the language..." (Omachonu, G. S. (2008). Empowering indigenous languages and indigenizing information communication technology for ethical revolution and national development. *Anyigba Journal of Arts and Humanities*, 5: pp34–50) For example, word such as *embellishment, thuggery, political machineries, nepotism, money laundry, impersonation, forgery, rigged elections, bribery, injustice, blood-day robbery, ballot box snatching, vote buying*, etc. are often, used in Nigerian politics because of the foreknowledge of corruption.

These terms are used extemporaneously. Obviously, politicians and journalists make use of these words anytime issues that bother on corruption and irregularities are being addressed unconsciously which makes such statements and speeches stale and valueless. For instance, Peter Adeyemi of the of Nigeria Labour Congress (NLC) was asked on the restructuring debate of the Federation in order to create competition amongst the states to foster development. He responded:

I think the problem of Nigeria is not about the structure, but about leader's unwillingness to do what is right and just. I think we need fresh orientation. Our leaders should be less greedy. (Adeyemi, P. (2016). Restructuring of the federation. *The Guardian*, September 25, p18)

In the same manner, the former National Chairman of the ruling All Progressives Congress (APC), Adams Aliu Oshiomole was interviewed in 2016 on his opinion on what he thought could be responsible for the present economic downturn of the country. He identified the responsible element to be corruption. He said:

You cannot but locate the foundation of this problem from looting, which even these same people had pointed out. Sanusi raised alarm about billions of dollars that was not accounted for under the People's Democratic Party (PDP) and you know for raising that alarm he was punished... So, we are explaining to the people – and this is the truth that the PDP created this problem with their looting. (Oshiomole, A. A. (2016). Corruption in Nigeria. *The Guardian*, September 25, p59)

From the two statements above, expressions like, *leader's unwillingness, right and just, orientation, leaders should be less greedy, problem, looting, PDP created this problem* etc. are all accusative words selected to give a picture of the political decadence of the country. However, they are no longer new words and phrases in the Nigerian politics and any other persons could have used them to talk about the same subject matter because of the general awareness of the peculiar problem of Nigeria – leadership deficit.

Slanting

This can be said to mean a deliberate communication of foreknowledge either consciously or unconsciously with certain changed language and changed words. Changed languages when “facts or words, or emphasis or any combination of the three significantly influences feelings towards or judgment of a subject.” (Birk, P. N. & Birk, B. G. (1999). *Selection, slanting, and changed language*. Routledge) Changed language can be suggested to underline facts or words in such a manner that sense of judgment of a subject is influenced by the projected emphasis. Politicians adopt this language usage to deviate from talking about obvious facts. Let's consider the question below and the response of one of the leaders of Edo North PDP, Pascal Ugbeme. (Ugbeme, P. (2016). The invasion of thugs in Edo 2016 governorship election. *The Guardian*, September 25, p60) *What of the Allegation that your Party Imported Thugs?*

I am surprised that you are still asking that question, you are in this state and Commissioner of Police said there was nothing like that, there is no single militant that has been arrested.

There is a disconnection between the question he was asked and the points he emphasised. What the Commissioner of Police said does not stop him from saying what the truth is in view of his alleged direct involvement. As observed earlier, expression such as “you cannot but locate the foundation of these problems to the looting by PDP” is highly slanted to shift responsibility of corruption cases in the government of his party rather to the opponent. The answer can be said to be biased and this accounts for perpetual corruption that has thwarted all development programmes in Nigeria.

Glittering Generality

This language is used to invoke a deep feeling or patriotism in order to make the populace agree with or without the merits of the argument being considered. For example, open-door policy, our fatherland, truth and justice, our constitutional rights, rule of law, new dawn, service to humanity, education for all, shelter for all, salary for all unemployed youths, free meals in schools at the elementary levels, my fellow Nigerians etc. are appeals to feelings rather than expressions of realities. For instance, some of the open-door policies were not made with the masses necessarily being carried along; education for all is a political fictem because a whole lot of children of school age are not enrolled; others such as shelter for all, free meals, salary for all unemployed youths etc. are not translated into reality.

Propaganda

Merriam-Webster defines propaganda as “the spreading of ideas, information, or rumor for the purpose of hurting or injuring an institution, a cause, or a person.” (The Merriam-Webster Dictionary retrieved from www.merriam-webster.com on 20/3/2019) It is characteristic of politicians to formulate allegations that do not have any constructive bases with the intension to spoil the political career of the opponent. The dictionary of vocabulary puts it that:

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The word propaganda is often used in a negative sense especially for politicians who make false claims to get elected or spread rumours to get their way. In fact, any campaign that is used to persuade can be called propaganda. (The Dictionary of Vocabulary accessed from www.vocabulary.com 23/5/2020)

This usage is also common in the Nigerian Political context. Negative reports about the opponent that are not verifiable are spread almost on daily basis. This challenge both qualitative and quantitative reporting. (Forsyth P. (2003). *How to write reports and proposals*. London: Kogan Page Print Limited) Although “some cases of misinformation are deliberate and amount to propaganda, cases of inadvertent misinformation are just as problematic in affecting the beliefs and behavior of democratic citizens.” (Brown, E. (2018). Propaganda, Misinformation, and the Epistemic Value of Democracy. *A Journal of Politics and Society*, 30(3-4), pp194–218, <https://doi.org/10.1080/08913811.2018.1575007>)

People are susceptible to propaganda. One of the major goals of language in politics is to appeal to the interest of the listeners in order to win their favour against the opponent. To achieve this purpose, politicians select the appropriate language and have certain words foregrounded.

Contemporary language. It combines a number of various features such as religion, law, the media and advertisement. Language of politics entails jargons; technical terms of idiom of special group for special activities. For instance, PDP uses terms like *The Game Changer*, to qualify Alhaji Adamu Muazu who replaced Alhaji Bamanga Tukur as its National Chairman in 2013; *Banana Peels* to connote special meanings and *Baba Iyabo* to describe its erstwhile leader, President Olusegun Obasanjo. Political language uses jargons in their second sense which is related to its evasiveness.

Slogans or Catch-phrases

Slogans are non-committal. Also common in political language are some of these attention-grabbing phrases but which are ambiguous. The implication of ambiguity in this context is that if the promises fail, nobody will be held accountable. However, these ambiguous, catchy slogans appeal to voters' emotions. It also beclouds their sense of judgement. For instance, President Buhari's victory speech with the popular line: I belong to everybody and I belong to nobody, is also political and ambiguous so that he cannot be held accountable for its semantic values. For example, it could be taken to mean that:

- i. His leadership will be extended to all parts and ethnic groups in the country irrespective of party affiliations.
- ii. He would not allow few individuals to manipulate his government.
- iii. He should not be responsible for any one's need for leadership (...I belong to nobody).

In most cases voters take such acts of rhetoric by politicians on the surface without paying attention to deep semantic and political implications. They are statements meant to control the minds of voters. This mental control of the people is the real definition of “power.” (Al-Gublan, B. K. (2015). A Pragmatic Study of a Political Discourse from the Perspective of the Linguistic Adaptation Theory. *International Journal of English Linguistics*, 5(2), p151) But it should be known, however, that it is not a rule for politicians to abide by this language peculiarity of politics; rather, it is a tendency occasioned by need to market their political ideologies. Against this background, the manipulative nature of language that allows its adoption and stylistic usage in politics is as follows: (*Op.cit*)

- i. Variability: This is possible because language generally is productive. Speakers can make new meanings by producing new expressions and utterances. By extension, linguistic signs (whether oral or written) can be put together to form sequences that may never have been produced before. While this

may effortlessly happen, hearers may have little difficulty understanding them. The human language is a soft tool which can be manipulated into varieties of possibilities for decision making.

ii. Negotiability: This property of language denotes lack of strictness when it comes to language usage. Here, choice of language usage is made not “mechanically or strict rules or fixed form-functions relation, but rather on the basis of highly flexible principles and strategies.”

iii. Adaptability: This is about the possibility of language being adaptive. A user of language can always fine-tune it to communicate his concepts. These three properties observed above are often inter-related and reflect the productivity of language.

THE UNDERSTANDING OF LANGUAGE AND POLITICS IN NIGERIA

The influence of language could be so powerful that it shapes perception or world view of the recipient. That is why governance is possible among men as we chat and agree on policies for an ideal society. Apart from the well-known political discourse which is to get the citizenry informed, another ultimate goal of political discourse is that political parties in power and the opposition parties also desire to get hold of the power themselves too at the next election. In this light, Oshiomole said on his certainty of victory at Edo State 2016 governorship election when he was asked:

In order to be politically correct, for instance, genocide is not called its real name. Terrorists are called Avengers; Thugs are known as Boys, and Armed Robbers are referred to as Men of the Underworld, etc.

We have been prepared long ago. Actually, we had what we call our final mega rally on the 6th of September, because for us, we were ready for the 10th. Even the postponement was more of additional advantage for us. I believe people have already formed opinion as to what they will do. I have gone round the State and everywhere we have gone to, what has made our campaigns easy, which is the burden that the PDP has is that there is no ward in this state, the 192 wards, there is nowhere we are not able to list the project that we have done. Then we tell them when the PDP come to you ask them what they have built in this wards or Local Government. (Oshiomole, A. A. (2016). Corruption in Nigeria. *The Guardian*, September 25, p59)

Language shapes our perception of realities. The exact language we use and the emphasis we give to certain words, as observed above have the tendency to influence someone's judgment. People are susceptible to propaganda. One of the major goals of language in politics is to appeal to the interest of the listeners in order to win their favour against the opponent. To achieve this purpose, politicians select the appropriate language and have certain words foregrounded. On this basis it is convenient to say that there is an active connection between language and politics which makes one independent of the other.

In another development, politicians know how to play the linguistic games of politics. A careful observation of political statements reveals that there is really more to grab after the speech than the immediate meaning of their words. Along this notion, it is averred that, “the best way to know what the politicians say is by asking certain questions” (Nura, H. L. (2018). *Politics, politicians and everyday questions*. Basement: Uphill Publications Ltd) such as the identity question that interrogates statements' consistency with the party's policy so as to authenticate its validity with the party's programme; personal consistency that connotes exactness of present and former statements in order to test the stability in values of the words given; and the credibility question that checks the relationship between words and action thereby situating it in both principles and practices (*to know who is fooling who*).

CONCLUSION AND RECOMMENDATIONS

In a conclusive analysis, all these arguments do not relegate Nigeria culture to the background. In fact, the country has so many cultures and traditions that one cannot be chosen at the expense of the others. A neutral language which would hold the nation together is what the Nigeria needs. This led to the adoption of English Language as a national philological tool of administration. The recommendations of this essay are according to the six rules that Orwell put in place to correct the language of politicians for easier and better comprehension. (Orwell, G. (1946). *Politics and the English Language*. London: Horizon – GB. Accessed from www.orwell.ru/library/essays/politics/english/ on 14/2/2020)

- i. Never use a metaphor, simile, or other figures of speech which you are used to seeing in print. This will help to curb monotonous speeches. The speaker will also have to think and talk about novel ideas.
- ii. Never use a long word where short one will do. This makes ideas presented as succinct as possible.
- iii. If it is possible to cut a word out, always cut it out.
- iv. Never use the passive where you can use the active.
- v. Never use a “foreign phrase”, a scientific word, or a jargon if you can think of an everyday expression.

The country has so many cultures and traditions that one cannot be chosen at the expense of the others. A neutral language which would hold the nation together is what Nigeria needs. This led to the adoption of the English Language.

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